

4221 The New
COMMAND
RENEW'D:

OR,
Love one another.

Being an
Endeavour after the *Unity* of
the Spirit in the Bond of Peace,
by several *Uniting Principles*.

Among which there are *ten Rules* for
a *Right understanding* of Scripture,
very useful for these divided times.

By **R A L P H V E N N I N G.**

*Psal. 133. 1. Behold, how good and how
pleasant it is, for brethren to dwell to-
gether in Unity.*

LONDON,

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COMMISSION

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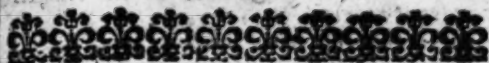
OF

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To all who professe love to
the Lord Iesus, and yet love
not one another, according to
his example and command.

Beloved,



Wish I could say of you as Paul ^{1 Thes. 4.9}
did say of the Thessalonians,
^{1 Thes. 4.9.} as touching brotherly love ye need not that I write unto you, seeing ye yourselves are taught of God to love one another. But alas ! there's need, yea never more need, that I should write unto you of brotherly love ; for, whereas there is among you ^{1 Cor. 3.3.} envying and strife, and divisions, are ye not carnal and walk as men ? as taught of men, and not of God.

At quis ego tantis, rantillus ego ? What am I to such an undertaking as this ? many (the unworthiest of whom I am unworthy to follow) have gone before me, calling you to your calling, love one another. But do they not all say, who hath believed our report ? to whom is the Arme of the Lord revealed ? Do they not all say, We have laboured in vain ? We have cryed indeed in the chiefest places of concourse, yea in the concourse of the chiefest, even in the City * we ^{And in the high places of the City.} have uttered our words, and our lips drop sweetnesse ; our voice was love, love ; live in love,

love. But no man regarded; all our counsell
were set at nought.

Alas beloved! what hopes is there left for
me to prevail? if Paul's, if Apollo's, if Christ's
words have not taken with you, can mine expect
to finde acceptance? and yet me thinks I hope
beyond hope, because I know that God hath all
hearts in his own hand, and can turn them when
and by whom he pleaseth; therefore though many
out of their abundance have cast in much, I hope
my mite will not be rejected. I must confesse I
have for a great while forbore, lest I should be a
reproach and derision daily; but I am now o-
vercome, and that by importunity, not so much
from without (which yet was much) as from
within (which was more): for these words were
within mine heart like a burning fire shut up,
and I was weary with forbearing, I could not
contain. For while I held my peace from this
good my heart was hot within me, and while I
was musing the fire burnt, so that I could not
but * first speak with my tongue, and now with
my Pen.

* The most of these
speech were preach't at
the Tower of London.

I said, yea to my self and others I often said,
I was few of days, and therefore I was afraid
and durst not shew forth mine opinion; I said,
days should speak, and multitude of years should
teach wisdom: but the spirit within me con-
strained me; and I spake and must speak that I
may be refreshed. My belly! (should I hold my
peace at such a time as this) if this Wine
should not have vent, would be ready to burst
like new Bottles.

But let me not (I pray you) accept [nor ex-
cept] any mans person, neither let me give flat-
tering titles nor upbraiding language unto any
man;

(37)
man; should I do so, my Maker would soon take
me away. I know God would lay it to my
charge.

Censures perhaps I may undergo; and I indeed
expect it; but not from you: let the world
scoffe, I care not, having learn'd to passe through
their good report and bad. I am not ignorant in
what a narrow way I walk, how it concerns me
to be cautious, both what I speak and how: for
who would undertake to moderate the extreme
immoderation of our days? and yet for my own
part I am not solicitous (good meaning and in-
nocency are carelesse, and seldome fore-think
what to say) my conscience; yea God himself
bears me witnesse, that I would not write a
Syllable which should give offence. Teach me
thy way O Lord, and lead me in a plain path, Psalm 77. 11
because of those which observe me.

I would willingly blot out any expression
which might be liable to suspicion; for truly (as
Cæsar said concerning his wife) it is not enough
not to be in fault; but things relating to love,
(as Cæsar's wife) should not be suspected to be
in fault; I hope therefore if any thing do (see-
ing it is against my will if any thing do) escape
me, which may seem to deviate from the scope;
viz. love, that your love (for love of that
which I write for and from, viz. love) will
cover it with a charitable construction.

I have forbore to instance in any thing touch-
ing any part or parties, which might but occasion
a prejudice against any of the principles. For as
Solomon saith, he that covereth a transgression
seeketh love, but he that repeateth a matter sepa-
rateth very friends, Prov. 17. 9. And we finde
it confirmed by experience, that such proceed-

A

ings,

Not looking so much
how they came in, as
how we may get them
out, as one said of ori-
ginal sin.
The more excellent
way.

ings, they do but (as Paul said of prophane and
vain babblings). increase to more ungodlinesse and
their words (2 Tim. 2. 16. 17.) will eat as doth
a Gangrene, of whom is, &c. I would there-
fore, and I wish all would forget that which is
behind, that which is past, viz. * miscarriages
arising from strife and envy; and presse to that
which is before, and yet to come, viz. * Love a-
mong Brethren. I have not in the least made it
my study or endeavour to dresse the matter in a-
ny habit, but plain; and I will give you my rea-
son, viz. I would not have words stay the Read-
ers from attending the things. That eloquence
offers injury to things, which draws us to ob-
serve it; seeing words are only for the matters
sake, and should be no other then would pro-
mote it.

Octavius Augustus had a special care to ex-
presse his mind and meaning most plainly, and re-
prehended Marcus Antonius for writing such
things that men did rather wonder at then under-
stand.

Zeno was wont to say that he had two sorts of
disciples, the one he called *λογόφιλος* who respect-
ed nothing more then language; these he liked
not so well: the other he called *οἰολόγους* curi-
ous to learn such words, as were fit to expresse
things by, and these were his darlings.

Me thinks the Apostles discourse in 1 Cor,
14. should silence all tinkling Cymbals; such
as affect such words and phrases as rather tickle
the itching ears of men, then affect their affect-
ions, or leave any impression on the hearts and
conscience.

For my own part I acknowledge it my principle
(and I would be loth my practice should give
it

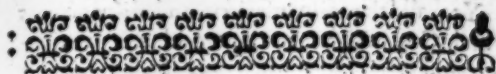
it the lie) to speak to the lowest, and then I am sure the highest understand me; whereas should I (if at least I were able) speak to the highest, I should be to the lowest as a Barbarian. In short, I rather choose to speak shortly, though but five words, which may be to edifying; then to use ten thousand, which when men heare or readc they know not.

I had thought to have collected the several heads, and have set them before you by themselves; but the whole book being but little, will soon be run and read over, and therefore I shall spare you the labour of Reading, my self of writing, and the Printer of Printing.

Thus my beloved friends, having given you a foresight of what I have done, why and how; and hoping that these things which are cast in by the way are not cast away. I shall say no more, but pray that it may come unto you with a fulnesse of blessing, and be instrumental to unite your hearts in love, which will satisfie the desire and fulfil the joy of him, who can joy in nothing, but in being the

Servant of Christ,

Ralph Venning.



THE
NEW COMMAND
RENEWED:

OR,
Love one another.

PART. I.



Ods *one* and only design is, by
the *words* of his mouth, and
the *works* of his hands; to
bring forth his own * *Image*
in all times and dispensati-
ons; and that is *onenesse*.

צלמו
Gen. 1. 27

When he created man, he
made him the likenesse and image of himself,
one; yea, though he created Male and Female, Gen. 2. 24
yet were they not two, but *one* flesh.

When this Image was defaced, and man con-
tinued not in his uprightness, *that is*, in his
simplicity and *onenesse*; that which God aimed
at in the restauration of man, was the reparati-
on of his image *onenesse*: that God and man
might be *one* againe. Yea, that in Christ all
things in Heaven and Earth, which were fallen
out with, and fallen *away from* man; upon his
falling away from God, might be gathered to-
gether into *one*.

Ephes. 1. 10

The New Command renewed:

Yea, all the dispensations and dispensators which God hath left in the world are to *disappear* and be no more, when once the Saints come in, or (more emphatically) into the unity of the faith;

15 τὴν ἐνότητά
1 Pet. 4. 13

πῶς ἔστιν,

to read,
Cor. 16. 18
He without us is not
made perfect.

That is (as I with submission conceive) when the *Jews* and *Gentiles*, the fulnesse of them shall be called in (and come to the knowledge) or rather the acknowledgement of the Sonne of God, unto a perfect man; * or the man at age, and the measure of the stature of the fulnesse of Christ; Christ (I mean mystical) is not yet a perfect man at age, is not yet in fulnesse; nor be, till all his Members both *Jews* and *Gentiles* are brought forth. Now when these shall be brought into the unity of faith, which is the acknowledgement of the Son of God, &c. then is Gods design of onenesse accomplished.

Now to the effecting hereof, God hath promised to bestow on his people *one heart*, *Ezek. 11. 19.* which is not only in relation to their being new-born, and so being *one* with God; but as the *Jews* went with *one heart* to *Jerusalem*, that they might build the Temple: so in relation to this design of the *Unity* of Faith, God will knit together the hearts of his people, that they shall flie together like *Doves* to the windows: yea, and ere they are aware (I believe) they will finde their souls made like the Chariots of *Amminadab*, or a willing people. In a word, the top & consummation of all the happiness, which Christ prays for his, is [*John 17. 21.*] that they all may be *one*, as thou Father art in me and I in thee, that they also may be *one* in us. Indeed, the glory of all our hereafter glory will be, an onenesse of communion with the Father, Son, Spirit,

Ezek. 11. 19

1st Cor. 12. 13

1st Cor. 12. 13

Or, Love one another.

It, and one another in God; who is *one* in all and *all* in *one*.

But seeing that as yet there seemes to be a breach not only between the *Jews* and *Gentiles*; but between them who have attained to the knowledge and *acknowledgement* of the Son of God; I shall endeavour to bring the Saints to keep *the unity* of the spirit in the *bond* of peace; Ephes. 3. 4. &c. for there is but *one* body, *one* spirit, *one* hope, *one* Lord, *one* faith, *one* Baptism, *one* God and Father of all, who is *above* all, and *through* all, and *in* you all.

Now that we may walk together in *one* way, it is requisite that we be of *one* heart, and that which conduceth most thereunto, is, that we be of *one* mind: for the more *unity* there is in judgement, the more there's like to be in *affection* (because *likenesse* produceth *liking*) and the more *oneness* there is in affection, the more there will be in practise and conversation; the more *union* there is, the more *communion* there will be, and the better; the lesse *union* there is in judgement and affection, the lesse and worse will our *Communion* be.

And seeing we can hardly *live* together, unlessse we *love* together, or as the Prophet saith, (*Amos 3. 3.*) *Seeing we cannot walk together unlessse we be agreed*, I shall (as God inables me) lay down some *principles*, which if read (as written,) without prejudice and partiality, will not a little provoke and conduce to *union* and agreement.

The first Principle.

1. That we may meet to agree together, let us agree to meet together, and that's meet: for Principle.
D 4 faith

The New Command renewed:

* Meetings, are meet things.
* Be agreed.

saith the Prophet, how can two walk together, unlesse they * meet and come together? so I would read that, which we read, unlesse they * agree together: meetings are the *Poarch* or entry into agreements. And me thinks Christians should not be much *intreated* to treat together; surely 'tis to be feared, that they are loth to agree, who are loth to meet about an agreement.

Object.

Hindrance of meeting.

Ob. But what makes the Saints so backward to meet about an agreement?

Ans.

These three things.

1. Self-Conceit.
2. Pride of heart.
3. Satans policie.

1. Self-conceit.

Matthew 26. 26

Having exhorted to love
Romans 12. 10
He adds verse 16. Be
not wise in your own
conceits.

1. *A self-conceit* that each of them is in the right; every man hath a good opinion of his own opinion. Every man puts it off from himself, and instead of saying as did the *Disciples*, (when Christ told them, one of you shall betray me) *Master is it I?* most are ready to say, *Master 'tis not I.* Most men instead of confessing their *blindnesse*, aske like the scornfull *Pharisee*, are we *blinde*? so loth are men to suspect their own defects. It was just so in the time of the division between the *Roman* and *Grecian* Churches, each justified themselves, and neither would acknowledge themselves to be in the error. But *Christians* hear a little; if you think your selves in the right, I hope you think so on good grounds, and not that you are in the right meerly by thinking so: now if your grounds be good upon which your conceits are built,

Or, *Love one another.*

built, you need not be afraid, nay you may be encouraged to produce them with boldnesse. 'Tis to be suspected that they who refuse to bring forth their strong arguments, have no strong arguments to bring forth. Christ tells us, *Joh. 3. 21.* John 3. 21 that he that doth truth (and he that holds truth) cometh to the light, that his deeds may be made manifest, that they are wrought in God.

If mens arguments be pure and good, they will not be the worse, but the more confirmed by being weigh'd; if they be found either base metal, or counterfeit, the discovery will ingage them to part with them, and to take their part no longer, lest they deceive their soul: in short, if they be good, they may do good, they may help others to see the light; if bad, 'twill be a mercy they were produced; for you are losers while you follow darknesse and lying vanities.

2. The second hindrance to a meeting about agreement is *Pride of heart*; Men are loth to be the first movers, lest they should be thought timorous and willing to yeeld; but beloved Christians, Christ Jesus did not so; God and we had never met nor had been reconciled together, had not God come to us first. Though God were offended by us, and had thence just reason to be for ever offended with us, yet he sounds a truce, and makes the first tender of agreement; shall we not walk as we have him for an example?

'Tis very observable, that while any one party is low, it pleads for moderation and reconciliation; but when it hath got the staffe in its hand, it scarce mindes, much lesse practises either. Ah Christians, the very Heathens will shame us; for *Aristippus* an Heathen, though elder then *Æschines*, who began the strife, sues first

The New Command renewed :

first for peace : shall we not be friends , said he to *Æschines*? *Christians*, I beseech you go to one another, and say as *Aristippus*, shall we not be friends ? And oh that every one would answer as did *Æschines*, yes, with all mine heart.

Satan's policy.

3. A third hindrance to a meeting about an agreement is *Satan's policy* ; we may take up *Paul's* words when he writes to the *Thessalonians*, *1 Thes.* 2. 18. we had come unto you once and again, but *Satan* hindred us. *Christians*, why do ye not come one to another ? why are ye not in your journey, 'tis to be feared *Satan* stands in your way and stays you,

Principle, right understanding.

The second Principle.

2. Being met, labour for a right understanding, of each others mind ; there is nothing makes men stand at such a far distance as a mis-understanding : 'tis with men now as with the men at *Babel*, the languages are confounded, and they understand not one another.

These things begg'd of

The delivery of truth to you,

At your meetings, seek God about these three things for a right understanding.

1 That God would be pleased by his own Spirit to declare and make cleare his truth unto you ; that he would make known to you, and make you to know what is his good, perfect and acceptable Will, that so you may walk before him in all well-pleasing.

The delivery of you to truth

2. Intreat God, that he would deliver you to the truth, as well as deliver the truth to you, not only that he would open his truth to your hearts, but also open your hearts to his truth, that so you may close with every truth, embracing

Or, *Love one another.*

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cing and welcoming it as your joy, though it should open you to never so many reproaches in the world.

3. Intreat God to *remove all obstacles*, and to ^{3 Removal of obstacles} take that out of the way which stands in the way, and keeps you from understanding and owning truth.

Such as these.

1. *Self interest* in holding any opinion; nothing more hinders men from going to, or going from an opinion then the interest they have by holding it; *men do not care so much for the opinions they hold, as for what they hold by their opinions.* Many a man thinks (*I am confident*) what Demetrius said [*Acts 19. 27.*] This craft by which we have all our wealth is like to be *set at nought*, and then we are like to come to *nought*. ^{Self-interest}

Hence they begin to flie in the face of truth, and oppose it with outrageous rage; so *dearly sweet*, and *sweetly dear* is their *darling gain*; They see they cannot have the *Honey*, unlessse they burn the *Bees*, and therefore *fire* them forthwith; they cannot possesse the *Vineyard* unlessse *Naboth* be put to death, and therefore he must be dispatch't. When once the *covetous bold* of gain and honour is touch't, men begin to look about them, and *will never call godlinesse gain, because gain is their godlinesse.*

Beleech God therefore that you may be *unselfed*, and may lay down all your interest of gain and honour.

Let the truth of God be *ten times* dearer then *ten shillings*, or any *income* of gain and honour, which

which cometh in by any opinion; for (as some say) where gold grows, no plant will prosper; so certainly no truth will be dear, nor have heart-room, where the love of money or honour hath taken place.

2. Intreat God to keep you from *passionate discourses* and disputations; or from *passion in discourses* and disputations. For

The wrath of man
worketh not the right-
eousness of God.

1. So much *passion* as there is, so much there is to no purpose; yea to an *ill* purpose.

2. *Passion* usually ariseth more from and for self than *Christ*.

3. *Passion* hinders the efficacy of the argument; for the *tingling* of passion hinders the sound of truth.

4. *Passion* unfits a man for discourse, and confounds both memory and understanding; so that as *Aristotle* hath observed *οἱ ἐν πάθει οὐκ ἔχουσιν ἀνδρῶν κρίνειν οὐ δύνανται*; they that are in passion cannot discern nor judge of truth.

5. *Christ* loseth more by the passion than he gains by the disputation; for while you seek to honour him, he finds himself to be dishonoured.

Δυσὸν λερόντων διὰ τὸ ἐκ θυμῶν ἐμὴν
ἀντιπτεῖν τοῖς λόγῳ, σπουδῆς.

When two dispute, and th' one begins to rage,
The other not retorting is more sage.

3 Prejudices.

3. Intreat God to remove prejudices, for that doth very much prejudice the entertainment of truth. *Ahab* had such a prejudice against *Michaiah*, that he would not call him *Prophet*, but [1 King. 22. 8.] *Michaiah the son of Im-lah*. There's one man, *Michaiah the son of Im-lah*, but I hate him, for he never speaks good concerning me but evil; but as *Jehoshaphat* said to *Ahab*,

1 Kings 22

The New Command renewed :

Abab, Let not the King say so ; even so would I say to you, Christians ; let not Christians say of one another, this is a rigid man, I will not hear him ; or this is a Sectary, I will not hear him. Beg of God that prejudice may not hinder closing with truth.

The third Principle.

3. When God is sought, and you begin to discourse, *deal faithfully* as in the presence of God ; use not policy and *sophistry* to vaile the truth. Do not ye *equivocate* nor mince your meanings, hiding it under *dubious* termes, but propose all things clearly. Affect not novelty or nicety of language, but speak in known and familiar phrases.

3 Principle, speak plainly and clearly.

Fit words are better then fine.

Many times there's such a do kept about termes, that before the discourse be ended, men lose themselves and the question too : therefore speak plainly and not in parables. * It's no little *vanity* to speak such words as will constrain you to use twenty, and sometimes twenty times more to explain what you meant.

* How many good words have these three words cost.

ὁμολογίαις.
ὁμολογίαις.
ὁμολογίαις.

The fourth Principle.

4. Be as willing to hear as to speak ; a man should hear twice as much as he should speak, and it seems to be intimated in his having *two* ears, but *one* tongue. Were there in times of discourse more hearers and fewer speakers, there would probably be easier and speedier determinations ; *much talk hinders observation, and keeps things from being weigh'd.* A man shall meet with such *talkatives*, as (like the bear-

4 Principle, hear much, speak little.

beating of an unbrac'd drum) are able to beat some men out of their wits, at least their patience; they are so confusedly busie, and so busily confused.

The fifth Principle.

5 Principle, weigh what is spoken.

* Maldonate said of the explication of a place of Scripture, that it was most agreeable to antiquity, but because Calvin had so interpreted it, he would chuse a new one. Phil. 4.15

5. *Weigh not who speaks, nor how it is spoken, but what is spoken*; you should not overvalue, nor undervalue a truth, because ye like or dislike the party or his manner of speaking. Sometime (according to the Proverb) we dandle the child for love of the Nurse, and take up an opinion for his sake that brings it; * and others refuse an opinion because such a one holds it.

But *Christians*, consider what you do; would a man take *poysen*, though from a *Father*, or refuse a *Cordiall* though from an *enemy*? It was better said, *Amicus Plato, and Amicus Aristoteles, sed magis amica veritas*. And the Apostle rejoyced that Christ was preached, though they that preacht him did it out of envy and to add to his bonds; go from any man to go to truth; but go from no truth to go to any man. As Christ said; the pollution is not from without, neither indeed (in this sense) the purity. What is the word the better for being in *Pauls* mouth, or the worse for being in *Apollos*? What is the *Heavenly treasure* the worse for being brought in an *earthen vessell*? or the better when handed to us by an *Angell*? is the word of *Wisdom* the better for the *Wisdom* of words? or is truth the lesse beautifull because naked and not arrayed with *Sattin words*, and *silken phrases*? what though a man have neither silver nor gold to give you, is not *Christ* worth the receiving?

'Tis

'Tis strange to see how men are led into, and led out of opinions meerly by an opinion of the man. The *Philosopher* (though he were the same man and of the same minde) in his *squalid rags*, could not finde admission, when *better robes* procur'd both an open doore, and reverence. *Boldnesse* and readinesse of speech with the most (though not with the most judicious) bears away the *Bell*. To go from *Aristotle*, though a man go to reason, is, or had wont to be, no small disgrace in the schooles.

Ipsē dixit f'waid all.

If *Herod* ipeak, then it is the voyce of *God* and not of man ! but if *Paul* speake, then 'tis what will this *babler* say ? Some cannot heare unlesse a *Doctor* preach ; others will not heare if a *Doctor* preach. Surely *Christians*, these things ought not to be so ; truth should be welcome to us though the *Devill* the father of lies brought it to us ; and no hing but truth, though an *Angel* from Heaven be the messenger.

The sixth Princip'e.

6. Let not custome beare sway for or against an opinion. Let not Antiquity or Novelty make you respect or disrespect a truth ; rather truth for truths sake whether old or new. Though all truth be old*, yet our sight of truth may be new ; why then should new light be a trouble to some, or tradition a burthen to others ? why should *Divine* or *Orthodox*, or *Orthodox Divine* grow out of date ? or why should not a *Gospel-Preacher* be in season ? Some like words and practices because of custome ; others have no other reason for their dislike. Never walk by, what hath been done, or what is done, unless it be what

* Principle, custome. Christ call'd himself truth, not custome.

* Old truths may come newly to light, God is not tied to time, but the gift of illumination. Ex. Hall.

Matthew 19. 8

what ought to be done. Reduce things to their primitive institution; and then see what God saith of them, as our Saviour told the Pharisees, *Matth. 19. 8.* Though *Moses* for the hardnesse of your hearts suffered you to put away your *Wives*, yet from the *beginning* it was not so.

Men do now adayes by *opinions*, as many do by their *cloaths*; some will keep to their great grandfathers habit and fashion; others as changeable as the *Moone*, think they are never in fashion, unlesse they be ever changing fashions. Some cannot like a truth because 'tis not of *ancient standing*; others like it because it is of *yesterday*. Some can reverence none but *gray-hair'd* opinions, others like none but youthfull and *smoothfac'd* ones. 'Tis true the * *multitude of years* teacheth wisdom, and so may the * *few of dayes*; 'tis *truth*, and nothing but the *truth*, and all the *truth*, which should have our esteem, whether it be old or young; whether the first borne of *time*, or the last.

* Age
* Youth

The seventh Principle.

7 Principle, proper
Arguments.

7. In all discourses and disputations, use *proper Media* or arguments to prove your tenets by; bring not *Scriptures* to your *reason*, but your *reason* to *Scripture*, or judge reason by reason, and *Scripture* by *Scripture*. *Morall* arguments are not fit and proper to prove *naturall* Principles by, nor in many things *rationall* Arguments to prove or disprove *Scripture* by. Prove *spirituall* things by *spirituall* Arguments, as the *Apostle* hints to us, *1 Cor. 2. 13.* which things also we speak, not in the words which *mans wisdom* teacheth, but which the holy
Gh ost

1 Cor. 2. 13

Of Love one another.

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Ghost teacheth, comparing spirituall things with spirituall; or judging spiritualls with spiritualls. The Apostle did not borrow words or Arguments from without, but fitted spirituall Arguments to prove spiritual things. Never draw Ecclesiasticall conclusions from Politicall premisses.

The eighth Principle.

8. Discourse not to cavill but to convince, or 8. Principle, cavil not. to be convinced. Many discourse & dispute more for faction then satisfaction, and hence come so many factions.

Many yea too many, discourse and dispute to shew forth themselves more then truth; taking more care to shew what may be said, then what should be said: ever carping and making objections, when there needs none to be made.

The ninth Principle.

9. When truth is spoken, yield to it; men thinke it a shame to submit and surrender themselves after they have so long and so stoutly stood in the defence of their opinion: and therefore though they be convinced that their tenet is at least suspicious, like so many sophisters in the Schooles they study to evade by distinctions, rather then give glory to God in confessing their sin. 9. Principle, yield to truth.

But Christians, 'tis no small conquest and victory that you obtain, when your self, error and darknesse is overcome and captivated by truth. 'Tis an honour to be overcome by truth, but to overcome the truth is shame. Plutarch makes it a great discovery of proficiency in vertue, when a

The New Command renewed :
man doth not take it ill that he is confuted.

The tenth Principle.

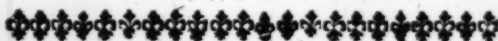
10. Principle, praise
together.

10. *When, and as far as you are convinced, praise. Go together as far as you can ; what need you part till needs must ? you can agree to preach, hear and pray together, though in other things you differ. I have seen such sweet success upon the Prayers of Christians met together, who have differed in several opinions, that I cannot but beseech Christians, that they would not forsake the assembling of themselves together as the manner of some is.*

Heb. 10. 25.

Phil. 3. 19.

Let us therefore *Brethren*, as many as be perfect, be thus minded; and whereto we have already attained, let us walk by the same rule: and if in any thing ye be otherwise minded, God shall reveal *even this* unto you.



PART. II

More uniting Principles.

In the mean time let us like Christians observe these ensuing Principles. They are as salve, and you may guess at the nature of our wounds by them; I shall leave the application of them to the blessing of God.

1. Principle, forbearance.

1. **L**et us bear with one another, and forbear one another in love; We are commanded to bear one anothers burdens, Gal. 6. 2. That so we may fulfill the Law of Christ; and we shall undoubtedly be commended; for 'tis according to the good will of Christ, if we bear one anothers

Or, Love one another.

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thers burdens. I am confident 'tis a burden to many a soul that they are not in all things like minded unto their brethren; Yea, 'tis not without some fear and trembling that in any thing they disagree from so many worthy and gracious men that are otherwise minded. Oh help to bear, or at least bear with the burden.

You cannot keep the unity of the spirit in the bond of peace, unlessse you forbear one another in love, as appears most plainly by their connection, *Eph. 4.2,3.* forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace: this endeavour for unity and peace will be lost, unlessse God who bears with us, teach us also to bear one with another.

Take these reasons for forbearance.

Reasons for forbearance

1. You all pretend, yea, I hope intend the same end: you profess one and the same design, viz. the advancement of the Gospel of Peace, and the Peace of the Gospel. Should ye not therefore in relation to this end, rejoyce that Christ is preach't, though some should preach him out of envy and on purpose to adde to your bonds? it was Pauls joy *Phil. 1.15.16.18.*

1. The oneness of your end.

Why my dearly Beloved, are ye Ephraim against Manassch, and Manassch against Ephraim, seeing both are for Judah? Oh that Ephraim might not envy Manassch, nor Manassch vex Ephraim any more. See that remarkable passage in *Mar. 9. v. 38* saith John, Master, we saw one casting out Devils in thy name, and he followeth not us, and we forbid him, because he followed not us. Christians, is not this many a mans language? forbid him, silence him, out

The New Command renewed:

with him, down with him, why so? why, because he followeth not us. But Jesus forbade *John* to forbid him; for *vers.* 39. Jesus said, forbid him not; and he gives two reasons of it; First, no man which shall do a miracle in my name, can lightly speak evil of me. Secondly, *v.* 40. for he that is not against us, is on our part. *Christians*, can he be against you that is for Christ; what though he follow not you, he notwithstanding carries on Christ's end; blessed God, forbid this, that we should forbid one another to do thy work.

1. Reason, you agree in the most and best.

2. *You agree in the most and the best things.* The Fundamentals and essentials of Religion (*in which you to whom I write do agree*) are of far more worth, and therefore of far more concernment to *engage* you, then circumstantial and accidentals (*the things in which you disagree*) are to *disengage* you.

3. Reason, consider your selves.

3. *Consider that your selves* also are men subject to the like infirmities with your Brethren, and subject to the like passions, and have also your failings and aberrations; in many things we offend all; who is there that sinneth not? good Lord! if thou should'st be so soon angry with us as we are one with another, who could stand? I beseech you to read this Scripture with all lowliness and meekness of mind, *Gal.* 6.1. *Brethren*, if a man (or as the margin reads it, *though a man*) be overtaken in a fault, ye who are *spiritual*, restore such an one in the *spirit of meekness*; why so? considering thy self, lest thou also be tempted. *If thou be tempted, that which thou findest fault with, may be thy fault.*

Gal. 6.1.

Or, Love one another.

The second Principle.

2. Until ye are agreed, have charitable ^{2. Charity.} thoughts, not hard and harsh censures of each others walking. Judge it rather to be conscience then stubbornnesse, which ingageth men to walk in different courses. You would have others think so of yon; why will not you think so of others? who would not think but that to have every mans good will, to keep the love of relations, to enjoy their liberties, men would comply with any thing, were there not an awe upon their consciences? whence it may arise, I will not question.

Love thinks no evil, viz. of others, as well ^{1 Cor. 13. 5.} as towards others. Love banisheth jealousies and suspicions, and so consequently censures.

The third Principle.

3. Draw not away your love when God draws ^{2. Principle, love whom God loves.} not away his love; dare any man deny his love to that man, where God grants his love? If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha*. But is any man beloved and a lover of Christ? Oh take heed, deny him not your love. Let that of the spirit which appears in him, draw thine heart more towards him, then that of flesh which appears, take off thine heart from him. ^{1 Cor. 16. 22.}

We many times take notice of that which will divide, and not of that which will unite. A small error was soon espied in certain pictures of *Apelles*, when a thousand excellent touches were not at all observed. One houre of *Eclipse* causeth

The New Command renewed :

causeth the Sun to be more gazed on, then a thousand faire days. Those souldiers who followed *Casars* triumph, published his vices, but concealed his *vertues*. But dear *Christians*, let us rather say one to another, as Queen *Elizabeth* said to the Lord *Burleigh*, sit down my Lord, we make much of you, not for your bad leg, but for your good Head. Let us make much of each other and sit down together, not because there is badnesse in the feet ; but because there is goodnesse in the head and heart,

The fourth Principle.

Principle, censure
intentions.

4. *Censure no mans intention, till his practice, either words or works discover his meaning.* Many times by their fears, jealousies and suspicions men create that in their hearts, which had never a place in the suspected parties imagination. *Iacob* was needlessly troubled and causelessly afraid of his brother *Esau*, when nothing gave him occasion to suspect his brother, but his own guilty conscience, which told him he did deserve it. *Iacob* fears that he came to execute revenge, when he comes to welcome home his brother, and entertain him honourably.

Jealousie is as quick as *Martial Law* ; arraignes, condemns and executes all in a moment.

Mistakes of things
use things to be done
wise.

* Nothing doth more hurt and wrong to friends then jealousies. Some cry out of some, these men intend nothing but *Anarchy* and confusion; so that shortly there will be no difference of (nor respect to) persons. Others cry out of others, these men intend nothing but *Lordship* and

and tyranny, to encroach all power into their own hand, and so to be Masters over our faith, and to lord it over the Lords inheritance. But why are ye become evil judges of thoughts? are you the searchers of hearts? you would judge more righteous judgement in this, to judge according to appearance.

The fifth Principle.

5. *Do nothing whereby to incense and exasperate one another.* 5. Principle, Incense not. Provoke one another to love as much as you can, but to wrath as little as you may, nay, not at all. 'Tis becoming Christians to use soft words; and they turn away wrath; but many words stir up strife. Bitter words are like sharp swords, they pierce to the very soule. *But let others passion provoke your compassion.* Prov. 15. 1. 'Twas sweetly said of Calvin concerning Luther, *Though he call me Devil, I will call him Saint.* Oh that Christians would learn that lesson of Christ, *When you are reviled, revile not again!*

Alas! do not men speak bitterly against bitter speaking; and write bitterly against bitter writings, becoming *inexcusable* thereby? Rom. 2. 14 for wherein they judge others they condemn themselves, being doers of the same things. Oh that Christians would overcome evil with good, passion with meeknesse, bitterness with sweetnesse; for a soft tongue breaks the bone, Prov. 25. 15. Oh how did *Abigails affection* conquer *Dauids passion*, though heated severfold! And how did *Dauids kindnesse* to *Saul*, make *Saul* confesse his *unkindnesse* to *David*! *However others carry themselves toward us unbecoming*

The New Command renewed:

becoming Christians, our carriage toward them should be no other then is becoming Christians.

A Publican will love where he finds love, and salute when he is saluted; but you (*ah you Christians!*) are to exceed and excell in love; to love when you are not loved, (*though the more you love, the lesse ye be beloved*) to speak faire when you are ill-spoken of, not to render railing for railing, but contrariwise blessing, knowing that you are thereunto called.

1 Pet. 3. 8, 9.

1 Pet. 2. 11.

Christians should be as the Angels, which are greater in power and might, yet bring no railing accusations before the Lord; Michael the Arch-angel disputing with the Devil about the body of Moses, durst not bring (*hearken ye Christians*) he durst not bring a railing accusation, but said *The Lord rebuke thee*. Let us do for the future, as *Johns* disciples did by their Master, when Herod slew him, *Mat. 14. 12.* they took up the body and buried it, and went and told Jesus. Let us bury in oblivion all railings and injuries, *only go and tell Iesus, and say, Lord rebuke them.*

The sixth Principle.

6. Principle.

6. Go not about to make one another odious by representing things worse then they are. Many times the picture of the Lion is more dreadful then the Lion himself. Good Lord! in what black, ugly and deformed shapes do men set forth one another, as if they were Monsters and no men?

Ah —————

————— *Pudét que reserver,*

Hac

Or, *Love one another.*

Hac dici potuisse, & non potuisse refelli.

Ab —————

*I blush to tell it,
That I can speak it,
But cannot refell it.*

Tertullus never strained his Oratory against Paul, nor Tobias and Sanballat theirs against Nehemiah, more then Christians (if at least they be as they are called) do strain theirs to bring one another under disrespect and odium.

The seventh Principle.

7. Draw not conclusions from other mens Principles & then say they are their opinions. We may 7. Principle. make the same complaint as David, they wrest, torture and wrack my words. Alas ! men set e- Psal. 56. 5. very thing on the tenter-hooks, and stretch and twist every Principle like a nose of wax.

Alas ! What pity 'tis to see men invert and pervert one anothers words, and at length to draw such conclusions as would make one think they meant what they never meant ? 'Twere a good thing to interpret candidly, and when a thing will bear a double construction, to take it in the best sense. But we see by sad experience that Sophistry makes more Syllogismes then Logick doth.

So some mistook and misreported Paul, Rom. 3. 8. as if he had said, that we might do evil, so good might come thereof. So the Jews depose that Christ said he would destroy the Temple at Ie- Mar. 16. 61. rusalem in three days and raise it again, when he spake of his Body, as appears, Ioh. 2. 21. what John 2. 21. words thus wrested and perverted may not be cal-

The New Command renewed :

called heresie and (as they said of Christs words) Blasphemy? when if taken as meant, and in their proper sense, may be found very sound and consonant to truth. Take heed therefore of glossing or commenting upon anothers Text.

The eighth Principle.

8. Principle, Do as you would be done to.

8. Grant to others what you would have others grant to you. We are usually better at receiving than at giving; we care not how much we receive, nor how little we give: though it be more honorable to give then to receive? When our selves are inferiours and others superiours, we beg (as did the servant, *Matt. 18 26*) Have patience a little, *have a little patience*; but when our selves are superiours, and others inferiours, *we have no patience at all.*

Jesus Christ sums up the Law and the Prophets in this Principle, [*Matt. 7. 12.*] Therefore all things, whatsoever ye would that men should do to you, do ye even so to them. This is all that the Law, viz. *love thy Neighbour as thy self*, doth require, and the doing of it is the fulfilling of the Law. 'Tis indeed a golden rule, a royall Law, the standard of equity, according to which we must converse with all men.

Ab Christians! did we make other mens cases our own, we should say the case is altered. *Job* pleads thus with his friends, I could also speak as you, *if your soul were in my souls stead*, I could heap up words against you, and shake my head at you; But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

Many a great Commander have upon this very

Or, Love one another.

thy consideration shown themselves exceeding merciful and kind to their captives, considering it might be their own case, and then they would be glad of mercy. And indeed victory to generous minds is only an inducement to Moderation.

See how Adonibezek's conscience flies in his face for his cruelty, when he himself was served by others as he had served others, *Judg. 1. 7.* And Adonibezek said, *Threescore and ten Kings. having their thumbs and their great toes cut off, gather'd their meat under my table; as I have done so God hath required me.*

The ninth Principle.

9. Do nothing in prejudice or partiality; the one will make you an enemy to good, the other will make you a friend to evil. Prejudice will take in nothing, partiality will take in any thing.

9. Principle, no prejudice nor partiality.

Alas! such is our misery that men part Religion, and love by parties. Men love not (as God loves) without respect of persons; but men love such, because they take part with them and their designs; and have prejudice against others, because they are not their followers.

Till we love one another according as Christ hath given us command and example, as he hath loved us, that is *as his*, we cannot expect so sweet a concord, as then we may.

The tenth Principle.

10. Ascend or descend, go higher or lower, do any thing (*Sinne excepted*) that you may agree. Become all things to all men, if at last by any means

10. Principle.

means you may winne some. No such way to win one anothers love, as by denyiug our selves to seek one anothers wealth.

Nature is so in love with unity, that Particular beings will forsake their own interests their *elements* and centres which are their rest and happinefs, rather then there should be a breach or *vacuity* in nature; and 'tis but reason that particulars should serve the universall, [*for they who so lose, shall save*] seeing that unless the vessell be preserved their Cabins cannot.

Alas Christians! how will ye thus seek every man his own, and not the things of Jesus Christ? Oh how glad am I! my joy is now fulfilled *saith John*, at Christs increase, though his increase be my decrease; and *Paul* would rather starve himselfe and never eate flesh while he lived, then do any thing which should offend or sadden his weake Brother.

Bodies ductile and tensile (*metalls that will be drawne into wires; wooll and towne, which will be drawn into yarne or thread*) have in them the appetite of not discontinuing so strong, that they will follow the force which *wire draws* and pulls them out, rather then discontinue or forsake their owne bodies.

Cratiselea the mother of *Cleomenes*, (when he was loth to send her for a pledge into *Ægypt*) said unto him; come, come, put me into a ship, and send me whether thou wilt, that this body of mine may do some good to my *Countrey*, before crooked age consume my life without profit.

O that there were such a heart in us, but to lay aside our own *particular relations and interests*, that there may not be so many a breach in

the publick; let us be weak with the weak, as well as strong with the strong, that we may make up breaches.

III. PART.

For a further help to unity I shall lay down some other Principles to unite our judgements; and submit them to the judgement of the Saints, whether they speak according to God or no.

The first Principle.

I. **S**EEING there is nothing to be practised, believed or taught, which is not agreeable to the mind of God, Let us make the Word of God our Judge.

1. Principle, make the Scripture judge.

The Scriptures (*as is granted by all that I write to*) are the touchstone by which all religious Principles and Acts are to be tryed. To the Law and to the Testimony, if they speak not according to this rule, 'tis because there is no light in them, *Isa. 8. 20.* Let nothing passe for current coine, which hath not this stamp upon it.

Certainly no Christian will refuse to make the truth of God contained in the Scriptures the judge of all he holds and practiseth, it being the basis of both, if they be laid on their true foundation; 'tis the tryal which tryes all; and therefore bring your opinions to the light, to see whether they be of God or no.

If the Scriptures write *jus divinum*, divine right upon any opinion, 'tis then authentick; but all

all other authority is not sufficient to command either faith or practice. The *Bereans* [*Acts* 17. 11.] were cal'd more noble then they of *Thessalonica*, because they did not take things upon trust, and believe *implicitly*, but searched the *Scriptures* daily, whether these things were so. If any man or an *Angel from Heaven* bring you any other *Doctrine*, let him be accursed, *Gal.* 1.8.

Certainly these are the undoubted, perfect and infallible rule, for all matters of faith and practice, or God could not judge the world by them at the last day.

Let us do therefore as the *wise men*, when they saw the *starre*, go up to *Jerusalem*, that is, to the *Law* and to the testimony, and willingly acquiesce in the *Answer* we receive from the *Oracles of God*.

The second Principle.

2. Principle, Right understanding of *Scriptures*.

2. Labour for a right understanding of *Scripture*; for the want of this makes all our differences; *we erre, not knowing the Scriptures*. Every one indeed brings *Scripture*, but most bring *their owne*, not the *Scriptures owne* sense, for their opinions.

Three helps to understand *Scripture*.
1. The Spirit.

For a right understanding of *Scripture* take these three courses.

First, Consult with the spirit of God. None knoweth the mind of God, but the spirit of God, 1 *Cor.* 2. 11. The *Philistims* by plowing with *Sampsons* beiser, came to know his riddle. If any therefore want wisdom, let him ask it of God, who giveth liberally and upbraideth not; yea he giveth the spirit to them that ask him.

James 1. 5.

Luke 11. 13.

Secondly,

Secondly, *Consult with the Saints*; for the ^{a. The Saints.} secret of the Lord is with them that fear him, and he will shew them his Covenant, [*Psalm*. 25. 14] converse with them who converse with God. The Saints have clearer apprehensions of the Scripture than other men; and can give a better account of the mystery (*not so perhaps of the History*) than many a learned man can do: the reason is apparent; for the godly man, though illiterate, hath the Law in his heart, and the truth in his inward parts; *The Bible is transcrib'd within him*. But the most learned man in the world (if not a Saint) hath it not in the experience, though he have it in the expression.

Not beloved that I speak in *dislike* of learning and its use; no, I do confesse that next to the Lord Jesus Christ, and Communion with God in him, there is *no portion* (whether riches, honours or pleasures) *like unto it*, in my esteem. This by the way; *now to our purpose.* ^{Prov. 24. 6.}

It is good therefore to consult with the Saints, a conjunction of Counsellors will do well, for in the multitude of them there is like to be safety, *Prov. 11. 14.* As to depend only on other mens judgements, were to make as if the spirit had not come to thy self; so to depend only on thy own judgement, were to make as if the spirit of God had not come to others.

Thirdly, *Use such helps as God hath made* ^{Three other Rules.} useful to others for their right understanding of Scriptures.

Such as God hath made useful to me and many other Christians, I shall set before you; I speak as to wise men, judge ye what I say. ^{Rules for the understanding of the Scripture.}

The first Rule.

The first Rule.

1. That the Father, Son and Spirit; as they are one, so they agree in one, 1 *Joh. 5. 7, 8.* they have but one designe. The Father, Son and Spirit are not like the gods of the heathen (*which indeed are not gods*) always quarrelling one with another, clashing against, and contradicting one another, though they will many things, their will is but one.

Therefore if you find in Scripture, that the Sonnes designe in Redemption, seems to be of larger extent then the Fathers in Election, and the Spirits in Sanctification, reconcile it by this rule, for there is but one and the same object of the Fathers Election, the Sons Redemption, and the Spirits Sanctification to eternal life.

The second Rule.

Second Rule.

2. Every particular is to be interpreted by the scope of the whole, and that will free Scriptures from all seeming contradictions.

* Xp's.

Paul saith, *Rom. 3. 28.* a man is justified by Faith, without (* or apart from) the deeds of the law: but *Iam. 2. 24.* Ye see then how that by works a man is justified, and not by faith only, * or alone.

* Mōvov.

Now here seems to be a contradiction; but the scope of the Scripture will untie this knot (as I understand) thus. By Faith alone we are justified, but the Faith by which we are justified is not alone; 'Tis not (as I conceive) the work Faith, nor the works of Faith, but a working Faith whereby we are justified.

By Faith the Person is justified, and by works the Faith is justified; and thus beloved (I hope) you see clearly, that there is not *concordia discors*, a disagreeing agreement, but *discordia concors*,

consent, an agreeing disagreement between these two Scriptures.

One saith (to this our purpose) that to hang on any word or phrase in a Text and neglect the scope, savours of an Hereticall disposition. And Luther hath a sweet saying to this purpose, *Grammaticam decet Theologia cedere, quum subjecta sunt verba rebus, non res verbis: vox merito sensum sequatur et littera spiritum*. The sense in short is this, Words must give place to the matter and sense; His reason is this, because the matter is not for the words, but the words for the matter. And again Divinely, *Isse modus intelligendi aut interpretandi Scripturas, diversa scilicet ex diversis locis decerpere, est fallacissimus, habenda igitur est tota Scriptura ante oculos, et contraria contrariis conferenda*. That way of understanding or interpreting Scriptures, viz to gather diverse things from diverse places, is most deceitfull: the whole Scripture therefore is to be had before our eyes, and contraries to be compared with contraries.

Friends, I hope it will not be an offence to any to quote an Author; for I believe, 'Tis as lawfull to consult with the experience of dead as of living Saints.

The third Rule.

3. *The place is not truly interpreted, nor consequence; Rule, well infer'd, the consequence whereof is an absurdity, and speaks any thing to the disparagement of the God of grace, or the grace of God, as Luther (Divine Luther, Omnis Scriptura est pro Christo interpretanda, ex. gr. Serva mandata, scilicet in Christo; quia sine Christo nihil potestis: All Scripture is to be interpreted for Christ; as, keep the Commandments, viz. in Christ: for without him ye can do nothing.*

And againe, fully excellent and excellently full:
Si adversarii arguant Scripturam contra Christum,
 C *urgetur*

urgemus Christum contra Scripturam. If our adversaries urge Scripture against Christ, let us urge Christ against Scripture.

If the interpretation of any Text, draw such inferences after it as these, viz. That God is unjust; that God is mutable; that God cannot do all things; that Christ is not able of and by himselfe to save to the utmost, that the Saints shall not be kept through Faith by the power of God to salvation: I say if such inferences follow the interpretation of any Scripture, 'tis not truly interpreted: for they cannot speak against the truth, but for the truth.

The fourth Rule.

4. Take heed of distinctions; though there may be use of them, yet for the most part, the most part of distinctions arise from darkness and ignorance, or from wilfulness: Therefore take heed of them, and admit not of any which are not well grounded on the Scripture. Did we speak more punctually to all points, and more distinctly, there would be fewer distinctions.

It is a common thing with many men, that cannot or will not (*Oh that there were not such as will not.*) understand the truth, to raise distinctions and evade that way. When men know not what to say then like Sophisters they cry distinguish, we must distinguish. And then Materialiter and formaliter, stricte and late (poore thread-bare termes) are tossed up and downe like Tennis-Balls.

The fifth Rule.

5. Parables and similitudes hold not in the particulars, but in the whole; not in every sentence, but in the scope.

They runne not on all sours, as we say; they are of more use for Illustration then Demonstration. And

Or, *Love one another.*

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I believe there is not a truth held out in a *parable*, but it's held forth also in some other place of Scripture, which will be better to ground on, being usually more cleare.

The sixth Rule.

6 Seeing God in Scripture speaks much in a little, *interpret Scripture in the largest sense.* Scripture is like to *Laws of favour*, which are to be extended as farre as may be. We wrong many a Text of Scripture by confining, bounding and limiting it in a narrow compasse.

6 Rule.
The Hebrew Doctors say that the Law hath seventy faces, i. e. many ways to be interpreted and applyed.

The *Evangelists* look upon severall Texts as fulfilled in their days, which were fulfilled long before; as *Matth. 3. 17.* Then was fulfilled that which was spoken by the Prophet *Jeremiah*, saying, &c Now this was fulfilled *Literally* in *Jeremy 31. 15.* When *Ephraim* (which came from *Rachel*) was in captivity, and fulfilled here by *allusion*; as much as if it had been said, *we may now take up the words of the Prophet*; as if that place was not fulfill'd till now. And you shall often finde severall Texts upon severall occasions applyed to severall uses; which shews that the *sense* should not be confined. As for instance, that Text [*Hab. 2. 4. The just shall live by Faith*] is applyed in severall senses, as appears by comparing it with *Romans 1. 7. Gal. 3. 11. Heb. 10. 38.* in all which places 'tis quoted

In the New Testament, the same Text is applyed to many other places.

The seventh Rule.

7 No place must be interpreted so as to make the two Commandements, *love God* and *love your Neighbour*, to prejudice each other. As the Proverb is, *we must not rob Peter to cloath Paul* We may not take from God, to give to our Neighbour; nor take from our Neighbour, to give to God.

7 Rule.

The New Command renewed :

As Honour thy Father and thy Mother: now we must not under pretence of honouring our Parents dishonour God; no, 'tis obedience to disobey them, wherein we cannot obey them, unlesse we disobey God. Neither may we under pretence of Corban or a gift, refuse to do ought for our Father and Mother, as God commands us, lest we make the word of God of none effect.

The eighth Rule.

8. Distinguish between things spoken properly, and things spoken figuratively, as also between things meant literally, and things meant spiritually. The Prophet *Malachy* said, *Mal. 4. 5.* that *Elias* must first come, which was spoken of *John the Baptist*, as *Christ* clears it, *Mat. 17. 12.* So these words *Mat. 16. 6.* Beware of the Leaven of the Pharisees, are not meant properly, but figuratively.

If a man should take that place [*Mat. 5. 29.* If thine eye offend thee, pull it out] literally, he might be guilty of *Self-murder*. Therefore it is to be understood spiritually; viz. of any thing that is as neare, deare and tender as our eye to us. *Origen*, who interpreted all, or almost all other places of Scripture mystically, understood this place literally [*Mat. 19. 12.* Some make themselves Eunuches for the Kingdom of God] and thereupon gelded himselfe: but surely *Origen* had not that *ab origine*; for from the beginning it was not so; it was not instituted by God; therefore must not be executed by man.

The ninth Rule.

9. All places which speak of Administrations and Administrators, are best understood and interpreted, the nearer the sense comes to Gods designe. Gods designe is, *Eph. 4. 11, 12, 13.* by all Administrators and Administrations to bring about the perfecting of the Saints, the works of the Ministry, and the edifi-

Or, Love one another.

ing of the Body of Christ, till we all come, &c.

Now all Administrations and Administrators being to help on *this*, the places of Scripture speaking of such things, are undoubtedly best understood in the sense which doth promote that worke.

The tenth Rule.

10. If Scripture speak it, believe it, though Reason cannot find out the reason of it. The Scripture saith in Iob 26. 7. That the earth hangeth on nothing. The Scripture saith, that one is three, and three are one. 1 Iob. 5. 7. How can reason think this true? and yet 'tis true; for God who is truth, and speaks nothing but truth, saith 'tis so.

Yea, let me adde, that could God be comprehended by our reason, we might think it reason to think he were not God.

The third Principle.

3. If after all these endeavours, to attaine and obtaine the right understanding of Scripture, they yet seem in any particular to speake darkly: and as to externall dispensations, thou know not with which to close, make holiness thy Rule.

That way which conduceth most to self-abasing and Christs advancement, is the safest: and did Christians judge of opinions and practices by this Rule, they would better discern between things that differ.

You heare men say *this is Christ*, and here is *Christ*, and both may seem probable to you; but you know not how to determine: there are strong arguments on both hands. Now consider, and in good earnest weigh, and that without partiality, which makes most for a most exact walking with God, and building up one another in the Faith and feare of Jesus Christ, and accordingly judge.

The New Command renewed:

The fourth Principle.

Principle.

4. Make not that common to all, which God hath made peculiar to some; nor make that peculiar to some, which God hath made common to all; do not ye enlarge when God hath strait'ned, nor straiten when God hath enlarged. Cast not *Pearles* before *Swine*, nor give the *Childrens* Bread to *Dogs*: neither refuse to give the *children* bread, and deny not *Pearles* to them whom God hath made his *Iewells*.

cr. 15. 20.

Give every one his due; tribute to whom tribute, love to whom love, honour to whom honour. Be not you shy of joyning your selves when God will joyne himselve; lest you call that common and uncleane which God hath sanctified. be sure also to make a difference between the *precious* and the *vile*; then God will make you unto this people a fenced *brazen Wall*, and though they fight against you, they shall not prevaile; for the Lord will be with you to save you.

The fifth Principle.

Principle.

5. Confine not God to any, nor deny to God any way of working; know this, that he worketh, when, where, how, and by whom he pleaseth. Because the first *Gospel Ministry* was with miracles. can there be none now without miracles? why will ye limit the holy one of Israel?

If he bring about his end, that is, by the Gospel to bring in poore sinners to himself what matters it whether it be done by the Work of his Hand, or by the Word of his Mouth?

And yet who knowes but God who did, will again appeare in working miracles; especially at the calling in of the *Iewes*, as he did then at the calling of the *Gentiles*. But whether he will or no, let not us limit the holy one of Israel.

The

Or, *Love one another?*

The sixth Principle.

6. *Do not divorce what God hath married, nor separate what God hath joyned together.* The fulfilling of the righteousness of the Law without us, doth not hinder the fulfilling of it within us; nor the fulfilling of the righteousness of the Law in us, deny the fulfilling of the Law without us.

Why should some (like the Corinthians) cry up Paul, and Apollo, and Cephas, and neglect Christ? and others cry up Christ, and neglect * Paul and * Apollo? surely Paul, Apollo, Cephas, and Christ are very good friends. Christ is not included in Paul, nor excluded from Paul; but is within him, and without him.

Some cry up Christ in the flesh, others Christ in the spirit; but beloved, *is Christ divided?* surely Christ in the flesh, and Christ in the spirit, do not oppose one another; why then should any oppose them one to another?

Some are altogether for the letter, others for the spirit and meaning of the word; Beloved, why should ye not be for both in one, seeing they agree in one? Letter and spirit, Word and meaning, do not disagree nor crosse one another. The lesson when the Scholar hath learned it by heart, doth not differ from that in the Book, they are still one and the same lesson.

The Word is the meaning exprest, the meaning is the Word explained. Onely let me adde, that though the word includes the meaning fully, yet it doth not fully expresse the meaning; as appears by Christs exposition of the Law, *Mat. 5.*

Some look but little to the outward conversation, as if all Religion consisted in an inward retirement and contemplation; others look as little to the inward, as if all Religion were in the outward man: but beloved, the inward and outward man

The New Command renewed :

make but one man; the inward and outward conversion but one conformity to the Will of God. He doth not enjoy much of God within, who walks not much with God without: nor doth he walk much with God without, who enjoys not much of God within.

The seventh Principle.

7 Principle.

7. What ever was either rule or priviledge under the Law, is still so under the Gospel, unlesse we can shew its abrogation. What was once discovered to be the will of God, continues to be so till he himselfe do disanul it. We see indeed that many things are revoked, and though they were once his will, are his will no longer: for God doth not speak the word because the word is right, but the word is right because God speaks it.

Let us not therefore think that the Old Testament's authority is not proof sufficient; surely as far as I understand, his will there, is not abrogated in the New Testament, abides still in its full force.

The eighth Principle.

8 Principle.

8. Use sweetnesse rather then violence, words rather then Swords to convince one another; use verba rather then verbera; *Argumenta Aristotelica*, rather then *Bacillina*; rational Arguments, rather then club-Law, to win upon each other.

Certainly, if reason and Scripture will not prevaile, imprisonment, &c. are not like to do it. I am sure the first is more sureable to man, who cares not to be bound but with the cords of a man, viz. love; cords may binde up his hands that he cannot hurt, but love binds up his heart that he will not hurt.

A Cart may break yee, but it doth abide yee still, but the Sun doth melt it out of it self.

I beseech you Beloved, let us rather pray one for another,

Or, Love one another.

another, then make a prey one of another : if Christ come and find us beating our fellow-servants, how, ah how shall we look him in the face ? Oh that every one that reads, would ask his heart concerning every Rule, and Principle, how far it doth concern himself, and not put off, as if others, and not himself were spoken to.

Consider what hath been said, and the Lord give you understanding in all things.

Try all things,
hold fast that,
which is good.

PART. IV

*I shall adde some Arguments to provoke us
to mutual love.*

The first provoking Argument.

1 Argument

I*s the will and command of the Lord Jesus Christ that we love one another. And oh with what willingnesse should Christians embrace the will of Christ ? Certainly if his command be grievous to us, the love of God is not in us, 1 John 5. 3.*

Alas ! how little is love your *enemies* observed, when love one another is so little regarded ! Surely you would have been loth to have dealt so unkindly with a dead friend as not to observe his last Will and Testament ; and will ye deale thus with Christ ? are these the effects of your affection ? How can you prove what you professe, that you are his friends, when he saith, John 15. 14. ye are my friends if ye do whatsoever I command you ? never talk of friendship unlessse you obey him.

Reade over that place (not overly, but seriously) 1 John 4. 20. If a man say I love God, and hate his Brother, he is a liar. Do ye see this Christians ? Who speaks truth ? God or you ? You say you love God ; God saith you lie, for you love not one another.

Meane

The New Command renewed:

Meane ye to mock God; when ye call upon him and pray, *thy will be done*? is not this his will, that ye love one another? what would you have God say *Amen*, and you will not say so be it?

The second provoking Argument.

a Argument.

Secondly, *We have Christ for an example*; he lived and loved as well as suffered and died, leaving us an example. *This is all we have to do in the world, to shew forth the vertues of Christ, and to walk as we have him for an example.* We write not after our copy, unlesse we live and love as Christ did.

See that remarkable inference, 1 John 4. v. 10, 11. *Hercin is love*, that we love God, but that he loved us, and sent his Sonne to be the propitiation for our sins, v. 11. He draws this inference, If God so loved us, *what then?* must we love God again? *nay that is not all*, but, how ought we to love one another, *God having given us such an example?*

* Abrahams children, sons of imitation.

Christ told the *Jews**, that if they had made *Abraham* their example, they would do as *Abraham* did; and surely did we propose Christ for our example, we should walk as Christ. If a *Painter* tell me he is about to draw the *Picture of a man*, and it prove to be *lik a beast*, I shall hardly beleieve that he had the *Idea of a Man* as an example in his fancy.

Surely, while the *products* and results of our *undertakings* be so brutish and *diabolical*; how can any man think that we have Christ as a *pattern*, unlesse they judge Christ by us to be according to us, *viz. malicious and envious as we are?*

Oh my Brethren! tender the honour of Christ more; he hath told the World that they may reade *him* in you, and your obedience to his commands will give all the world to understand that ye are his Disciples: *alas*, what will men think of Christ, when

Or, *Love one another.*

when they see his Disciples walk in strife and bitter envyings?

You are his *Epistle* to be known and read of all men; and if the *copy* contain such bitter things, will they not think that the *original* contains the same?

Ah Beloved! why do you bring up an evil report upon the Lord Iesus?

When the streams are bitter, will any think the fountain sweet? The Academicks, the Peripatericks, the Stoicks, and Epicureans, and all the sects of the Philosophers, were more careful to follow their leaders, then Christians are to follow Christ.

But as *Alexander* said to a cowardly souldier of his called *Alexander*, Leave off thy name, or fight better; never call your selves *Christians*, and pretend to walk as you have Christ for an example, unlesse men may read that in you, which was read in Christ, viz. love.

The third provoking Argument.

Thirdly, *Love is debt.* You owe love, * and ^{3 Argument.} should owe nothing else to one another. *Christians*, ^{Aut hoc non est Evangelium, aut non sum inimus Evangelici.} will ye not be honest men and pay your debt? Rom. 13. 8, 9, 10. when you love one another, you fulfil the Law, and pay your debt.

Is it not strange that *Christians* should be such *Antinomians*? this is Christs Law, *Love one another*; now you are *Antinomians* if ye love not one another; certainly a man that is for love, is no *Antinomian*: for the Law is fulfilled in this one word, viz. Love. Look to it *Christians*, you will never be out of the danger of being arrested one by another, till you pay your debt, and love one another.

The fourth provoking Argument.

Fourthly, *Your union and communion one with another,* ^{4 Argument.}

The New Command renewed:

other, your loving one of another, will remove the scandals which your divisions bring upon the truth of God. There is no such stumbling block which causeth the world to wave the way of God, as the division of Saints.

It is bad like (*saith the World*) that they can teach us the truth, when they cannot agree about it themselves. *Blessed God!* what a reproach is this? Oh that this should be published in *Askelon*, and spoken in *Gath*!

Christians, would it not make you blush, if you should hear poor souls (*as I have heard (the Lord knows) with a sorry heart*) come and tell you, that there is nothing keeps them so much in doubt, nothing fills them so full of fears, as the division of Saints.

Alas *saith a poore soule*, my soule is in a strait betweene two, and what to do I know not; one tels me this is *Scylla*, another tels me that's *Charybdis*; one tells me that in that way there is a *Lion*, another tells me that if I leane on that wall a *Serpent* will bite me, and this saith the poore soule, even rends my heart to pieces.

Ah Christians! let the sighing of these poore Babes and Infants soules, prevaile with you; yea, let them who as yet are unborne (*being not new-borne*) see your sweet and loving conversation, that they may be won by it.

The fifth provoking Argument.

Argument.

Fifthly, Your living in love will midwife into the World, that long lookt, and longed for man-child of Reformation, with which we travel in birth to this very day.

Alas! we are like *Jacob* and *Esau*, struggling in the wombe for priority and Eldership, and so prove

our

our selves foolish children by standing in the way of breaking forth. Every body cries out, *where is the Reformation?* you promised us a Reformation; ah, will ye not lay it to heart? undoubtedly had you not fallen out about the way, you had come to your journeys end long since.

Nothing retards and hinders publick motion, so much as division; when one goes this way, another that. 'Tis spoken to the everlasting praise of Israel, Judg. 18. 1. they were gathered together as one man. And ver. 8. All the people arose as one man. So Ezra. 3. 1. The people gathered together as one man. Nehc. 8. 1. And all the people gathered together as one man.

Had they been divided, how had the work gone on? Christians, shall Israel in the flesh be as one man, and shall not Israel in the spirit? were they so zealous for the Type, and shall not we for the Antitype? yea for the shadow, and shall not we for the body? as you love publick settlements and safety, love one another.

The sixth provoking Argument.

6. Union and love will preserve you, but division and envy will be your ruine, Gal. 5. 15. But if yee bite and devour one another, take heed ye be not consumed one of another.

6 Argument.

What! are Christians become like Millstones, which having no grise to grinde, set themselves on fire? that the World should hate you, and seek your ruine is no wonder; but that your selves should hate one another, 'tis monstrous. Was it ever known that any hated his owne flesh? you are flesh of flesh, and bone of bone, yea of one spirit with Jesus Christ. Oh if you were but sensible, how sensible Jesus Christ is hereof! Think ye that it paines him not to have his members thus disjoynted? surely he cries out,

I am

I am wounded, yea my friends wound me.

What? Brethren sheath their Swords in each others bowels! Will ye bring that ruine upon your selves which the Diuel and his agents have attempted, but in vaine? Will ye pull our one anothers eyes to make the Philistines sport?

Ah take heed, lest whilst you fall out among your selves, a common enemy fall in upon you and end the controversy, by both your ends. Surely the World bug themselves in these hopes, and the Saints shrugge for these feares.

When Agamemnon and Achilles were fallen out, Homer brings in Nestor perswading them to reconciliation from these two arguments.

*Μίχα πένθος Αχαιῶν γαῖαν ἰνδρῶν,
ἦναι γυνήσιν Πειλάμοι Πειραμοῖοτε παῖδες.*

*Alas! great sadnesse will the Greekes possesse;
Priams and Trojans joy will be no lesse.*

The World wisheth of you (as Tacitus of the Germans) if this people cannot love us, that they would hate one another: And will you give them their hearts desire? must it againe be said, Thy perdition is of thy self, Oh Israel! Oh England!

'Tis said of the stone Scyrus, that while it is whole, it swims on the water, but being broken, it sinkes: Christians, there is yet hope, that being whole and united in love, we may swim above all the waters that flow in upon us like mighty floods; but if we breake and divide, we are like to sinke, every Womans child of us. Many other Arguments may be used, but I hope a few words will be enough to the wise: onely these three to conclude with.

First, The Beasts of the field are not onely at peace with us, but at peace among themselves: they especi- ally

ally who are of the same kinde agree together, *Savits*
inter se convenit ursis, the wilde and savage Beares
 agree among themselves.

What? shall the Lion lye downe with the Lambe,
 and the Leopard with the Kid, to teach Saints the
 way? the Oxe and the Ass have more knowledge
 then my people, said God of Israel; and may we not
 say of the Elephants and Stags, they have more love
 then Christians? they will help and support one
 another, but Christians —

Secondly, wicked men, Brethren in iniquity agree
 together, Luk. 23. 12. Look to it Christians. That
 very same day Pilate and Herod were made friends
 together, who before were at enmity among them-
 selves. Can ye reade this and not blush?

That very day that Christ was to be abased, enemies
 became friends, and at this day when Christ is to be
 advanced, friends become enemies. Christians where
 are your hearts?

Thirdly, The Devills agree among themselves, and
 as I may say, love one another, though it be but a de-
 vilish love, Mar. 5. 3. from v. 21. to 27. mark it I be-
 seech you, They will not cast out one another.

Do the Devills love their Kingdome so well that
 they will not divide it? and do ye love ours so ill,
 as to divide it and breake it? will it not be bitterness
 in the latter end? Mat. 12. 45. they go and call one
 another, and take possession and dwell there; What;
 can Devills dwell together, and cannot Christians?
 Oh! with what bleeding hearts should we think
 of this, that the children of Hell should be wiser
 in their Generations then the children of Heaven.

I shall conclude with that Scripture, Phil. 2. If
 therefore there be any consolation in Christ, if any
 comfort of love, if any fellowship of the spirit, if any
 bowels and mercies, fulfil ye my joy, that ye be like-
 minded,

mindes having the same love, being of one mind & one
minde. Let nothing be done through strife or vain glori-
ry, but in lowlinesse of minde, let each esteeme others
better then himselfe: looke not every man on his owne
things, but every man also on the things of others.
Let this minde be in you, which was also in Christ
Jesus.

Christians, I would I were able to expresse my selfe
with more affection, in beseeching you to love one
another; I beseech you, yea with beseechings I beseech
you love one another. Could I but paint out before
you the paintings of my heart, and set figures before
your sight, and draw a draught of the graces which
these considerations draw from my heart: But—All
I will or can say is love, love, love; The love of God
and the God of love constrain you to love one ano-
ther: that it may at last be said of Christians as it
was at first, behold how they love one another.

FINIS.

